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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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QUOTATIONS FROM PRESIDENT B. YOUNG'S SERMON, AT THE BOWERY, SUNDAY, DECEMBER 29, 1850.

(From the *Frontier Guardian*.)

The saints met in the Bowery at 11,
A. M., the meeting was called to order by
Daniel Spencer—Singing, &c.

President Young said,—“I will preach
from my old text, ‘Truth.’ My subject is sal-
vation; and my circuit is the world. If I
continue to preach the truth it will do for
to-day. I wish you to consider the nature
of the human mind that is connected with
the divine Spirit, and while that spirit is in
the tabernacle, they act so conjointly in all
their operations that the division cannot
be made, even by the philosopher, although
he can discover the organization—when
the spirit enters into the tabernacle they
are not to be separated. We can discover
the weakness of this organization; for
instance, the child, as soon as it can use
its hands, wants to handle that which does
not belong to it; such as the looking-glass,
or the razor. This spirit, or mind, or dis-
position, is manifested in every character
on the earth. As soon as the child can
stand on its feet, and can travel, it tries to
obtain something it should not have. Its
disposition is to grasp after that which is
not good for it. I can find some in this
congregation, who have arrived at man-
hood, they can analyze it; when they come
to riper years they discipline the mind as it
is called. The best plan is to discipline
the child in the beginning, and when the
child is brought into subjection to the rod,
it soon learns not to reach beyond itself.
The secret of these remarks I can tell you.

“In this place, here are the Elders of
Israel, many of them have forgotten the
depths of misery they have been in,
and they want to go again into the bowels
of wickedness, and they cannot discover
the difference between a peaceable society,
and those that love not God. If there
are but few, there are enough to raise a
stench in the whole community. The
Elders are for ever wanting that which
they should not have; and ever desiring
to do that which will mar their peace;
and this is applied to all kingdoms that
now are, or ever will be organized to en-
joy immortality and eternal lives; yet it
is destined for all to know the bitter and
the sweet, and have the knowledge of
good and evil.

“The child is crazy for a fork or knife,
any thing that will hurt it; this seems
foolish to you, and some children when
they grow up, think they can dictate the
father—the old proverb, ‘young folks
think old folks fools, but old folks know
young ones to be so.’ I apply to the EL-
ders of Israel; you think I am foolish, and
I know you are; their eyes are after
things that do not belong to them; but
do they contemplate the walk they should
be in for their highest happiness? No.
Yet there are some as good people here as
any on earth. You can behold this folly
in the child, in grown people, and even in
societies, eternally grasping after that,
which will make them unhappy and

miserable. I can give you the key,—if there is no conflict I cannot gain a victory, if I cannot gain a victory there is no crown of reward. We should do those things which we ought, and not do those things which we ought not; for instance, I will take the luxuries of life, tea, coffee, tobacco and spirits—they are all alluded to in the Word of Wisdom. Why do you use them? You may reply, it is a habit. I tell you it is because they are narcotic poisons, which operate on the nervous system and cause watchfulness, or sleep—they relax and stimulate, and in the end tend to death; if it were not for that, you would not be attached to them, you would not like them, if they did not hurry you to your graves. They operate on the spirits also; if they did not, you would never desire, through their influence, to do wrong; when the poisonous article comes in contact, it revolutionizes the system to a certain degree, and that is the reason why men are inclined to do wrong. We ought to overcome this propensity and gain the victory, not only in temporal things but in spiritual things also. If you hate a thing that is good you are inclined to do evil, and that is a great luxury to the wicked, as the bottle is to the drunkard. Whenever the time comes that you hate an object, or a thing, try and heap blessings on the object, and it will be well for you; for it will take away those feelings, and it is certain that ‘out of the abundance of the heart the mouth speaketh.’

“I am looking at a people who have been driven from their homes and fire-sides, sacrificing their goods to a wicked mob—seeking to find a place where they can be at peace, and when they get common sense enough they will enjoy it. If you ask the people to pay their tithing, some of them answer they are too poor; or if you ask them to pay their taxes to help build bridges and keep them in repair, they are too poor even to do that; and some cannot even go to Utah when they are wanted—but they can go very well to the gold mines, because that is their god. If I cannot put away tobacco or spirits, it proves that I am a slave to lust which tends to death.

“I behold goodness and kindness in a majority of this people, yet there are a few gars and sharks that have been caught in the net, that are a disgrace to the whole. I do actually see men and families, who

have not had raiment to wear, or a house to be in, in a sickly country—and now when they are well clad and are living in good houses, they want to leave them and go to California. I say unto them go your way, you are welcome, I am glad of it, and I do not care how quick they go, for they are corrupt, and want to hear blasphemy from Sunday morning to Saturday evening—to see card tables and drunkenness; many of them are bound to go to hell, where they will see, and hear, and feel the torments of the damned, and the time will come when they will be glad to come out again.

“Look again at the child with the fork, it may put out an eye with it; or when it has the razor, it may cut itself. Many of you, Elders of Israel, are just as foolish; I tell it you in the name of the Lord God Almighty. Am I merciful to the weakness of man? I am! I realize it! Were it not for the mercy of my Father in Heaven, I should have been cut down like many others. When I see a man commit folly in his weakness, am I to stretch forth my hand to destroy that man? No! But I will pull him out of the pit if I can; my heart is open, and would as soon you could see it as my face. My Father in Heaven gives me the privilege of life and death, and if this privilege were taken from you, you would be mere machines, and cease to act on your agency.

“This people is addicted to, and it is a fault, to be always searching after doctrine, and never improving upon what they have; they want something new, something that they never heard. I doubt you have not heard all I have said this day. Get up here, ye Elders of Israel, and tell what is in you! It is hard work to get a man to come on this stand, to feed the flock; how dormant you are. But many of the Elders say they want to go away and preach to the people in the world. Is there any bigger folks than we are, that would hear you? Yes there is. Ye Elders of Israel, ye men of God, how much do you know about the Kingdom of God? and yet ye are always wanting to know something more, when you ought to improve upon what you have.

“The Prophet Joseph said to me, about sixteen years ago, ‘If I was to show the Latter-day Saints all the revelations that the Lord has shown unto me, there is scarce a man that would stay with me, they could not bear it.’ What is there so

horrid, that you cannot bear it? Every trait in character that has been infused into man, since the fall, is as diametrically opposed as light is to darkness.

"Ye Elders of Israel, do you know the ways of God? If the Lord himself was to speak, to tell the Latter-day Saints what to do, he would come in the capacity of an Elder in Israel, and he would preach to you—you would hear precisely the very things that you do now. You may think I do not know, but I know you do not. Let me reveal a little of the will of the Lord. If you do not believe that I tell you the very truth as the secret of the heart of God, you never will be nigher to him than you now are. If he were to come in his power and glory you would dissolve away and go down to hell. He will either appear, and you dissolve away, or he will come in the capacity of a man.

"Many men think ten times more of a foolish, untimely dancing party, than of a prayer meeting. The man that knows the things of God, can say as the old Prophet did, 'I would rather spend one day with the Lord, than ten thousand days elsewhere.' One good Conference, one evening spent in this manner is sweeter to me than all the frolics that can be got up. Dancing is only to exercise the body, to enable it to attend to things of greater importance. When eternal principles are carried out to every portion of human life, from the birth to the grave, they bring peace and joy in the Holy Ghost.

"I will now refer to the Seventies as a body,—suppose I should appoint a meeting for to-night, about a dozen would come, without any candles—but if I were to say—level this stand for the band that we may have a dance, they would bring the stoves from their wives' bedside, and would dance all night, and the house would be filled to overflowing. Oh foolish Elders! you are like the foolish child, you want the fork to put out your eyes. I make the same application to the High Priests and Elders. I feel sometimes that I could cuff every Elder's ears—at other times I could cry over their follies. I have good reason for these remarks.

"Elders, ask yourselves this question—'am I not an Elder, am I not to preach to all, Saints and Sinners?' The proof of your choice is in your conduct. Now appoint your meetings, and if you want a partner, the Lord will go with you, and the next meeting you appoint you will have a third person with you. As for myself, I would rather sit down in the poorest house in this place, and converse on the things of God, than go to ninety-nine out of one hundred parties that are got up,—and these are my real feelings. I go to please my brethren. There is no sin in all the acts of mankind, only to him that makes it a sin. There is no evil in anything, only to him that makes it so; we ought to do all things that tend to building up the Kingdom, and to the glory of God."

DIALOGUE ON AMERICA.

BY ELDER G. F. A. SPILLER.

Mr. ——, I have been given to understand that you teach that America is the gathering place of all nations, and also a land of promise. Having a desire to converse with you upon this subject, I have embraced the first opportunity of enquiring into it.

Elder ——, If truth is your object, and the scriptures your standard of appeal, I will enter into the investigation with you; but before we proceed, allow me to inform you "that no prophecy of the Scripture is of any private interpretation" (2nd Peter i. 20.) That is we are not to transform, spiritualize, or give our private or uncertain views on prophecy, but take it in its

literal sense, as it was spoken by the prophets. Will you accede to this?

Mr. ——, Yes; what you prove from scripture I will believe. Truth is my object, and if this doctrine is true, I will embrace it, though education, popularity, and national character were opposed to it.

Elder ——, Then, sir, we will begin with Micah (iv. 1 to 7), "In the last days it shall come to pass, that the mountain of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." According to this prophecy, the hump of the Lord is to be established among the

mountains, and people will gather to it, and "many nations" will have a desire to gather to the "mountain of the Lord," to be taught the ways of the Lord in the "house of the God of Jacob," that they may walk in the path of holiness "for the law shall go forth of Zion." Then will the Lord "judge among many people, and rebuke strong nations afar off;" after which the inhabitants of Zion, instead of learning the art of war, they will "beat their swords into ploughshares, and their spears into pruning hooks," and cultivate the ground, and every man will enjoy the fruits of his own labour, and sit under his own vine and fig tree, and "none shall make him afraid." And while other people are walking, "every one in the name of his God," the inhabitants of Zion "will walk in the name of the Lord their God, for ever and ever; and the Lord shall reign over them in mount Zion from henceforth, even for ever." This accords with the Psalmist, "when the Lord shall build up Zion, he shall appear in his glory." From this we learn that Zion is to be established on one portion of the earth, and that people will gather there previous to the Lord's second coming.

Mr. ——, But do you not think that Micah was speaking of the spread of Christianity in the last days? for instance, there is hardly a place but where a missionary is sent from one of the many religious societies, and many do believe and receive the word that is taught them.

Elder ——, Micah is so explicit about this latter-day work, that it cannot be confounded with modern Christianity, for it has not the least proximity to the Gospel any more than a coat with many patches has to a coat without seam. "The house of the God of Jacob" is to be established in a place "sought out" in the "top of the mountains," where "a city of habitation" will be built for the "redeemed of the Lord," who will be gathered from the east, west, north, and south, after they have been wandering in the wilderness in a solitary way (Psalm cvii.) This evidence is sufficient to prove that the gathering of the people will be to a certain portion of the earth, and the Lord's house will be established there.

Mr. ——, Well, certainly, I must agree with you, for it is very explicitly foretold that a portion of the earth will be set apart for the gathering of the people,

though I could not see it at first from being taught that it was to be taken in a spiritual sense. But the next important subject is, what portion of the earth are we to gather to; does the Bible inform us?

Elder ——, Yes, the Bible unfolds to us what part of the earth the Lord has promised to gather his people to in the last days, even Zion on the western hemisphere, and Jerusalem on the eastern. America is our subject, and I would ask you to throw aside prejudice, and give the same amount of credence to the prophecies on this subject, as you would to those concerning the first coming of Christ. The patriarch Jacob or Israel, when blessing the children of Joseph said, "let them grow into a multitude in the midst of the earth, and let my name be named on them," Manasseh shall be great, "but truly his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude of nations" (Gen. xlvi.) Then "Jacob called unto his sons and said, Gather yourselves together, that I may tell you that which shall befall you in the last days." (Gen. xlix.) And in speaking of Joseph and his seed he said, "the blessings of thy father have prevailed above the blessings of my progenitors (Abraham and Isaac), unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the head of him that was separate from his brethren." Moses also blessed Joseph, and the land promised to him is most remarkable (Deut. xxxiii. 13 to 17.) "And of Joseph, he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof; and for the goodwill of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." In these prophecies we find that the blessings of Joseph and his descendants were to be much greater than

those of Jacob's progenitors, which embraced Palestine; but Joseph's blessing was to be far greater than Palestine, even to extend to "the utmost bound of the lasting hills," where he would become a "multitude of nations." The question now is, where are these "lasting hills," where the descendants dwell as a "multitude of nations?" Hosea, speaking of Ephraim says, "they shall walk after the Lord, who shall roar like a lion; then the children shall tremble from the west." Zephaniah says, "from beyond the rivers of Ethiopia my suppliants, the daughter of my dispersed, shall bring mine offering." Isaiah says, "Ho to the land shadowing with wings, which is beyond the rivers of Ethiopia." According to these descriptions we have to find out a land, west of Assyria, beyond the rivers of Ethiopia, in the form of wings. We will now take the map: from Jerusalem we pass through Barbary to Morocco, beyond the rivers of Ethiopia or Africa, which are called Niger, Senegal, Grande, and Mesurada, we now have to cross the Atlantic ocean, and by going direct west, we land in North America, near or at Charleston, which exactly answers the descriptions given by the prophets; it is in the west, and beyond the rivers of Ethiopia, and in the form of wings, north and south. Then America is the place the prophets speak of.

Mr. —, Truly all this applies to America, and I almost wonder how it was that I could not see it before. When I have asked our ministers about these passages, they would or could not tell me, and if I did force an explanation from them it was an ambiguous one; but there was to be a "multitude of nations," are there such in America?

Elder —, Yes, in America there is a "multitude of nations," evidently of the same origin and race—from the same stock and seed as Joseph. According to De Witt Clinton's discourse, there are many nations. Speaking of their eloquence he says, "you may search in vain in the records and writings of the past, or in the events of the present times, for a single model of eloquence among the Algonkins, the Abenagus, the Delawares, the Shawnees, or any other nation of Indians except the Iroquis," intimating that there were more nations than what he had mentioned. Montaigne, in his essays, speaks of them as "nations;" the Rev. J. Heckewelder, a Moravian Missionary

in America, speaks of them as "many nations." James Buchanan, Esq., in his "Sketches of the North American Indians, page 155, gives the names of fifty-two Indian nations that were known in the year 1780; and so we might quote from different travellers in America, but the above is sufficient to show, that in America there is a "multitude of nations." These Indians evidently sprang from the same source, as is indicated by their colour, features, customs, dialects, traditions, &c. That they are of Israelitish origin is also evident from their religious ceremonies, their languages, their traditions, and the discovery of Hebrew inscriptions," &c. That they were once an enlightened people, living in numerous cities of great magnitude; and that splendid edifices, palaces, towers, and forts were reared in all directions is demonstrated by the discoveries of Messrs. Catherwood and Stephens, and other travellers and antiquarians in America. The aboriginal nations of America are a very religious people. Lockiel says, "the prevailing opinion of these nations is, that there is one God, or, as they call him, one great and good Spirit, who has created the heavens and the earth, and made man and every other creature;" also "they believe in good and evil spirits" (Part 1, chap 3.) Charlevoix says, speaking of the American Indians, "all agree that he (God) is the Great Spirit, and that he is the master, creator, and governor of the world. He is, with them, the god of war. His name they invoke as they march. It is the signal to engage, and it is the war-cry in the hottest of the battle" (Journal, page 343.) They believe that God was more favourable to their forefathers than to them now, and that their forefathers received revelations and the ministering of angels. That they have an idea of angels is corroborated by Heckewelder—"it is a part of their religious belief," says he, "that there are inferior Manittoes (Spirits or Gods), to whom the great and good Being has given the rule and command over the elements; that being so great, he like their chiefs, must have his attendants to execute his supreme behest; these subordinate spirits see and report to him what is doing upon the earth. But amidst all these superstitious notions, the supreme Manitto, (God) is the great object of their adoration, to him they address their prayers" (p. 205.) Bartram informs us that they have a

"Seer," who, they believe, "has communion with powerful invisible spirits," and presumes to have the same powers as the Seers that we read of in the Bible. Bartram further says, "there is in every town, or tribe, a high priest, with several inferior or junior priests." (*Travels*, 1792.) Adair corroborates this in his history of North America. He says that they "have their high priests, and others of a religious order;" "Iabtohoohts," he observes, "is the name of all their priestly orders, and their pontifical office descends by inheritance to the eldest." They also have their prophets who would predict future events, and "their predictions were sometimes so surprisingly verified, that Charlevoix seems firmly to have believed, that they had a real intercourse with the father of lies." (*Journal* p. 361.) S. F. Jarvis, D.D., A.A.S., says, that they "offer sacrifice as an expiation for sin," and observes "that the practice of sacrifice, as an expiation for sin, formed a part of the patriarchal religion is evident; and that it must have been of divine institution will, I think, be admitted after a very little reflection." This every reader of the Bible knows to be true (*Lev. iv, v, vi.*), and that Moses offered a sin offering as the Lord commanded him (*Lev. viii. 14—17.*) And to find these same practices prevailing among all the Indian nations of America, deriving their origin solely from the positive institution of God, affords the most triumphant evidence that these "multitude of nations" are the descendants of Joseph. I hope enough has been said to shew the analogy which their religion bears to the religion of the patriarchal ages, and its wonderful uniformity, when considered as prevailing among nations so remote and unconnected, nothing can be more positive than that America is the land of promise,

"In all its parts, times, ministry, and laws,
Bespeaks a land, once christian, fallen and
lost."

And all persons that will believe the Bible with an unprejudiced mind, and will give credence to the evidence derived from travellers and antiquarians, must admit the same. If America be not the promised land, can you tell me where the land is that will answer these descriptions of the prophets?

Mr. ——, I have been listening with profound attention to what you have said,

but really I cannot bring one argument against it. It is explicitly proved that America is the land of promise, its inhabitants the descendants of Joseph, and that it is to be the gathering place for all nations in the last days. How often I have read the Bible, but could not understand these passages through the ambiguous and false teaching of a perverted priesthood, but now I begin to understand the doctrine of the Bible through the teachings of an authorised priesthood. How beautiful to contemplate that America is the land designated for the building of Zion, and where Christ shall reign!

Elder ——, Yes, the contemplation and anticipation of these inestimable blessings, causes a beautiful and serene sensation to pervade my soul, knowing, as I do, that God has set up his kingdom which will break all other kingdoms to pieces, and that all scattered Israel will be gathered. For as God has scattered some of Israel, and sifted them among the nations, can you tell whether there may not be some of the blood of Ephraim in our veins? And the Lord has promised that not only the scattered and remnants of Israel shall be gathered, but the outcasts also shall return and find favour in his sight. And then there will be rejoicing in Zion, "then shall the virgins rejoice in the dance, both young men and old together, for I (God) will turn their mourning into joy," "and they shall not sorrow any more at all." "In the mountains of his holiness beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north the city of the great King." "And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night," "thy people shall all be righteous; they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified." These ineffable truths are of the most thrilling interest to every Latter-day Saint — the future glory of Zion, and the certain hope of "a habitation among heaven's kings — a seat in the councils of the just, where the fairest among the sons of men shall sometimes minister in his own person," enabled them to rejoice in the midst of tribulation, persecution, sword and flame; and in view of this they took joyfully the spoiling of their goods, and gladly wandered as strangers and pilgrims on the earth.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(From the Jewish Chronicle.)

The superiority which the man gained over the woman by the decree of God, "And he [the man] shall govern thee [the woman]," must have brought, as early as the first family was constituted, all the members of the family under immediate subjection to his will. For if we consider that "Honour thy father" is a law of nature as well as of revelation, it cannot appear strange to us when we suppose that the sons—or in other words, the male children—learned from their mother and sisters to subjugate their will unto their father's even when grown up. And thus was the patriarchal life established. The father of a family became at once the head or monarch of the whole family, and as such he gave orders for their different occupations during the day, decided in cases of contest and dispute, and at last gave his children in matrimony; and if it happened that the object of his (the patriarch's) choice was at a distant place, he often despatched his most trustworthy servant thither. Thus we read in the history of the first Jewish patriarch (Genesis xxiv.), "And Abraham was old. . . . And Abraham said unto his senior servant, . . . Put, I pray thee thy hand under my thigh ; and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites. . . . But thou shalt go unto my country, and unto my kindred, and take a wife unto my son Isaac."

A similar fact to this we are told in Grant's "Nestorian Marriages," p. 197. He says, "Among the Nestorians no young man thinks of making a marriage for himself. In case the father is dead, the eldest brother takes the father's place. Where the intended bride lives at a distance, the matter is sometimes entrusted to some faithful servant or agent, as was done by Abraham in relation to his son Isaac. This event was remarkably illustrated by the history of a marriage that took place a short time since among the Nestorians. Indeed, there was such a coincidence of names and circumstances, that it seemed

like acting over again that most interesting part of Sacred Scripture. The Nestorian patriarch *Abraham*, . . . who was in place of a father to his younger brother, *Isaac*, being desirous of procuring a wife for his foster son, sent his most trusty steward to a distant part of the country to obtain one from his own people. The servant took with him jewels and raiment for the future wife of Isaac, and presents for her near relations. He was no less prosperous than the servant of his namesake, the ancient patriarch Abraham. Only let the reader substitute *mules* for *camels* (which are not used in this mountainous country), and I may refer to the close of the 24th chapter of Genesis for the sequel. The damsel was brought to the house of this modern patriarch, and Isaac took her, and she became his wife and he loved her."

We also read (Judges xxiv. 1 — 10), "And Samson went down to Timnath, and saw a woman in Timnath, of the daughters of the Philistines. And he came up and told it to his father and said . . . get her for me to a wife. So his father went down unto the woman."

The father of a female however, did not choose a husband for his daughter, but he gave her in marriage, when she was asked of him, and then only when the person who asked his daughter's hand was satisfactory to his choice. Thus we read (Gen. xxiv.) which is the concluding part of the above mentioned sacred history ; "And he said, I am Abraham's servant And my Master made me swear, saying, Thou shalt not take a wife unto my son of the daughters of the Canaanites But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son And now if you will deal kindly and truly with my master tell me ; if not tell me. . . . Then Laban and Bethuel answered, and said . . . Behold Rebecca is before thee, take her and go, and let her be thy master's son's wife."

Yet neither the son nor the daughter

appeared to have been asked by the father who gave them in marriage according to his own will. Thus we do not find that Abraham consulted Isaac, nor Laban Rebecca; nor do we find it anywhere else.

The marriages, also, were chosen as near as possible among their immediate kindred; for these marriages were considered the best. Thus did Abraham send to obtain a wife for his son Isaac amongst his kindred; and thus did Isaac also send his son Jacob to his kindred to obtain a wife for himself, as we read, Gen. xxviii. 1—2 “And Isaac called Jacob . . . and said to him . . . Go to Padan-Aram, to the house of Bethuel, thy mother’s father, and take thee a wife . . . from the daughters of Laban, thy mother’s brother.” Again, Gen. xxix. 18—19, “And Jacob loved Rachel, and he said I will serve thee . . . for Rachel . . . And Laban said, *It is better that I shall give her thee, than that I should give her to another.* Also, Abraham himself was married to his sister, Gen. xx. 12. And among the Boudouin Arabs, at the present day, a man has the exclusive right to the hand of his first cousin (See Burckhardt). The reason that they did prefer marriages between kindred may be, because they thought that the ties of blood cemented them closer together.

The authority, however, which the patriarch exercised in giving his children—both male and female—in marriage, was of a different nature, and issued from a different source, according to the different sex.

He disposed of his son in matrimony; for marriage, regarded as a moral institution established by the Lord for the regeneration of the human race, has ever been considered by the Jews as not permitting any other reason for the contracting of it than the one whose stamp it bears, that of regenerating children under a moral institution (פָנִים אַשְׁדָה).

אֶלְאָ לְכָנִים (מֵ טְבַת). But a marriage entered into for the sake of satisfying any carnal desire, or for the sake of augmenting property by a dowry from the bride, such a marriage has ever been regarded by the Jews as an immoral one, as one that receiveth not the sanction and the blessing of the Almighty God. Thus the Talmudical sages teach, (קדושים)

מִמְן סֹופֶת לְנַרְשָׁה (שִׁיעַ אָחָה כָּל חַמְשָׁא אֲשָׁה לְשָׁוּם) “He that marries a woman only for the sake of her dowry will at last divorce her.” Again: “Every affection that depends on some sensual worldly cause, if that cause ceaseth, the affection ceases. . . . Where do we meet with an affection dependent on a sensual cause? Such was the love of Amnon to Tamar” (*Ethics*). Also Joseph, cont. Ap. b. ii. sect. 25): “But then what are our laws about marriage? That law owns no other connexion of sexes but that which nature has appointed—of a man with his wife—and that this be used only for the procreation of children. . . . It commands us also, when we marry not to have regard to portion, nor to take a woman by violence, nor to persuade her deceitfully and knavishly; but to demand her in marriage of him who has the power to dispose of her, and is fit to give her away by the nearness of his kindred.” *

And now, in order that the marriage should retain its purity and its morality, that the man might not contract a marriage for himself out of any sensual cause, &c., the patriarch, as the natural guardian and superior of his child, received the authority to dispose of his son in marriage.

For the same reason it was no doubt adjusted that the female should wear a veil, so that the bridegroom may not obtain a glance at the features of his future wife till he is in full possession of her; as was also the case when Rebecca came to our patriarch Isaac: “And Rebecca lifted up her eyes, and when she saw Isaac she lighted off the camel. For he had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master. Therefore she took a veil, and covered herself.” (Genesis xxiv. 64, 65.)*

* This also may be the reason why Laban was able to practice a deception on our patriarch Jacob, in giving him Leah instead of Rachel as a wife (Gen. xxix. 22); for the bride was no doubt veiled all the time, so that the patriarch could not discern her features. A *fac-simile* we find in Hartley’s “Researches in Greece” (pp. 207, 208). He says: “The Armenian brides are veiled during the ceremony, and hence deceptions have occurred in regard to the person chosen. I am informed that, on one occasion, an Ar-

Yet if it happened that a son wished to choose a wife for himself, he had the power to do so, even when the marriage was contrary to the patriarch's wishes. Thus we read, "And Esau was forty years old when he took to wife Judith, the daughter of Beeri, the Hittite . . . Which were a grief of mind unto Isaac and to Rebecca" (Genesis xxvi. 34, 35.)

menian, at Smyrna, solicited in marriage a younger daughter whom he admired. The parents of the girl assented to the request. . . . When the time for solemnising the marriage arrived, the elder daughter, who was not so beautiful, was conducted by the parents to the altar, and the young man was unconsciously married to her."

He (the patriarch) also disposed of the hand of his female child in matrimony: for the female, by the authority of that Divine command, "And he [the man] shall govern thee [the woman]," was looked upon as a dependent, and regarded, as such, as the property of the patriarch. He alone, therefore had the power to dispose of her in marriage; and when he died, his son and heir, who ascended to the patriarchal throne after his father, became the party to dispose of his sister's hand in marriage (comp. *Joseph. cont. Ap. b. ii. sect. 25*). But no female had the right to dispose of herself in marriage; for it was the will of God that woman should be inferior to man in all things.

(To be continued.)

The Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1851.

WEATHER AND AFFAIRS IN GREAT SALT LAKE CITY.—The month of May was unusually wet in the Great Salt Lake Valley, which saved the farmers much labor of irrigation, and allowed the people generally, more time to bestow upon the public works. Our latest intelligence is May 31st. Sufficient stone was quarried to wall three sides of the University lands, (which are one mile square), and several teams were engaged in hauling them. By resolution of the City Council the land lying between Emigration Creek and the road to Parley's kanyon, as far as Stony Point, had been appropriated to the herding and grazing of the teams engaged in drawing stone on the University lands.

The foundation of the Seventies' Hall of Science was completed on the 13th inst., ready for the basement story. It is situated on the west side of first East, between first and second South Streets, and not as represented in a previous number.

The city and mountain railroad has been commenced; the sleepers and rails contracted for, and a part of them delivered by the brothers Gardner. The river Jordan is found to be navigable from the city to Gardner's mill, and if no obstacle is found above the mill, its navigation from that city to Provo city will prove highly useful at no far distant period.

Last January, the citizens of Great Salt Lake City sent in a petition to the Legislative Assembly of Deseret, praying for the incorporation of that city, &c. The bill accompanying the petition was passed upon the third reading, and became a law. The officers of the city are—

The Mayor.—Jedediah M. Grant.

Aldermen.—William Snow, Nathaniel H. Felt, Jesse P. Harmon, and Nathaniel V. Jones.

Councillors.—Vincent Shirtliff, Benjamin L. Clapp, Zera Pulsipher, William G. Perkins, Lewis Robinson, Harrison Burgess, Samuel W. Richards, Jeter Clinton, and John L. Dunyon.

FROM Kanesville we learn that on the 24th of June two companies of the Saints had left for the plains, *en route* for the Valley, and the third was about to leave immediately. At that time President Orson Pratt and family were in tolerable health, just getting their teams across the river ready to start. Elders J. W. Cummings, Wm. L. Cutler, and George D. Watt, were going in the same company, which would consist of more than one hundred wagons. President Orson Hyde was expecting to leave in about a week for the Valley, and return this season. Among those who had left in former companies are mentioned Dr. John M. Bernhisel, delegate to Congress from the territory of Utah, Hon. B. D. Harris, secretary of state for the territory of Utah, Zerubabel Snow, one of the judges for the territory of Utah, Hon. A. W. Babbitt, the three latter gentlemen have their families with them, and Messrs. Day and Rose, Indian agents for said territory, with these gentlemen went out a company of about one hundred and fifty wagons. The very unusual heavy rains and high water have very much hindered the progress of the companies.

THE NEW HYMN BOOK—We are pleased to state that the number and size of the orders for Hymn Books are so large, that our binder is unable to finish so many as will supply the demand in time for this issue; but be patient, you will get them next time. In our last we gave the numbers of the several editions which had been printed in Liverpool; we have since ascertained that the first edition of four thousand was issued in Manchester, by order of a General Conference, in 1840; the second of two thousand in Manchester, by Elder Parley P. Pratt, in 1841, making an aggregate of fifty-four thousand published in England in the short period of eleven years.

Praise the Lord, O ye, his people! for the work which He hath done; praise Him for His excellent greatness, and for His wonderful works to the children of men, for He hath brought forth truth out of the earth, and caused righteousness to come down from heaven. He hath sent His Holy Angels to confer upon man authority to administer the forgiveness of sins—the gift of the Holy Ghost, and the promise of Eternal Life to as many as repent of their sins, and keep his commandments unto the end. Yea, He healeth the sick; He openeth the eyes of the blind; He unstoppeth the ears of the deaf; He giveth wisdom and understanding to the simple in heart, and openeth unto them the revelations of his will, that the poor and afflicted may be strengthened in spirit, to endure all their privations and overcome:—yea, even to all of his children. He commandeth His Elders, and they go forth, trusting in Him, from nation to nation, establishing the Gospel of the Kingdom among men for the last time. He maketh the illiterate and simple to confound their adversaries, and causeth the wisdom of the self-wise to appear very great foolishness. He openeth the way before His servants to accomplish His will in the earth, and will show unto all people that His wisdom is greater than the cunning of the devil. He causeth His Spirit to go before the face of His servants, and teacheth the just of their coming, so that they wait for them like Simeon for the coming of the kingdom. He maketh His power to attend their administrations, and will confirm their testimony with fearful signs and terrible judgments in heaven and earth. He will gather together all His people who covenant with Him by sacrifice. He hath already made them a people who were not a people, and though they are now but a small one, He will make them to become a great nation. He will establish them in His fear, and write His law upon their hearts, so that they shall become a nation of rulers. He hath appointed Zion, and will establish her in all her waste places of

many generations. Her lands shall be redeemed by judgment, and her converts by righteousness. Praise the Lord anew, for the set time to favor Zion hath come, and He delighteth to bless her people in all that pertaineth to them. He causeth them to spread abroad, and to flourish on the high hills, and in the fat valleys of Ephraim his first born. He will cause them to wax strong in his strength. He will establish in their midst every good thing, till they shall be accounted the excellent and honorable of the earth. He will cause them to excel in all knowledge and understanding, both of the earth and of the heavens, until their light and glory shall shine forth unto all nations under heaven. Peace shall be in their midst, among all their bulwarks, towers and palaces; while war and desolating judgments shall depopulate the earth of the ungodly. He will show unto His people in the Holy Courts of his Temples in Zion and her stakes, the powers of the world to come, by which they may overcome the evils of this world, and become fit for the society of Holy Angels, the Church of the First Born, the redeemed of the Lord; when the glorious Majesty of Heaven and Earth will bless them with his royal presence, and establish fully his dominion and glory on the earth. Then shall all the ends of the earth praise Him.

If there is any brother in the Kingdom who is acquainted with the working of precious stones, and who understands their value, we mean a Lapidary by profession and business, we would thank him to communicate with us, and forward his address; it may prove an advantage to him.

ARRANGEMENTS are now made, so as to enable any one who wishes to obtain the *Etoile du Deseret*, by addressing their communications to Philip de La Mere, 1, Green Street, Colomberie Street, St. Heliers, Jersey.

Elder Edward Frost, of Trowbridge, Wilts, is appointed to the presidency of the Dorsetshire conference.

Elder Robert Campbell is appointed to the presidency of the Glasgow conference.

Fellowship has been withdrawn from Elder Joseph Clements, late president of the Glasgow conference, for the highly disreputable course of conduct pursued by him on the eve of his unexpected and abrupt departure for America, the facts in the case will be forwarded to the Presidency of his Quorum in the Great Salt Lake City, for their consideration of, and action thereupon.

F. D. RICHARDS.

We are informed that Henry Kirk, who was cut off from the Church in St. Louis for his whoredoms and abominations, has returned to England, and is endeavouring to palm himself off as an Elder. Brother Thomas Wrigley, presiding Elder of the St. Louis Conference, informs us, that after persuading his wife's sister to leave her husband and interesting family of children, living a length of time in habitual practice of his licentiousness with her, he has at last abandoned her and his wife, leaving them among strangers to work out a miserable and infamous existence, as best they can. We should insert the communication referred to, but the detail of his brutal conduct is too dark and disgraceful to bedim the light of the *Star*, and to offend the eyes and ears of its readers by its insertion. Let the Saints take warning, and be not deceived by lies spoken in hypocrisy; shun the society of those who thus disgrace their species; their presence is as the Upas tree, their breath is pestilential, and the poison of asps is under their tongues.

HOT, COLD, AND STRONG DRINKS.

BY ELDER JOHN JAQUES.

Perhaps I shall not be deemed presumptuous in offering the following remarks upon that portion of the "Word of Wisdom" which relates to "drinks," more especially as the subject has been prominently held forth, and a general invitation to take it into consideration, &c., thrown out in the *Deseret News*, and endorsed in the *Millennial Star*.

The Bible informs us "that God hath made man perfect, but they have sought out many inventions." Eccles. vii. 29. And the experience of near six thousand years teaches that the only way in which mankind can overcome the evil effects of their multitudinous inventions, and be "restored" to that perfect state in which man was created, is to "live by every word that proceedeth from the mouth of God." And I conceive the "Word of Wisdom" to be a word proceeding "from the mouth of God," whereby those in pursuit of eternal life may destroy the injurious effects of the numerous inventions of men with respect to eating and drinking—the means ordained of God for the sustenance of the human race.

First, Hot and Cold Drinks, &c.—Hot or warm water used internally, or externally, exerts a soothing and relieving influence, when the system has been injured and irritated.

The epicure takes a cup of warm tea to soothe and relieve his irritated stomach, when he has injured it by overcharging from his favorite dish of food.

The drunkard takes a cup of warm tea, or a basin of warm soup, to soothe and relieve his injured system, after he has violated or defiled it by excessive draughts of intoxicating liquors.

The luckless schoolboy when he has bruised his shin against the bench, or his fingers by a clumsy catch at the cricket ball, soothes and relieves the irritated part by a warm fomentation.

But this soothing and relieving influence is nothing more or less than a relaxation of the natural energies. In the human system, when a law of nature is infringed, the natural energies take offence and rise in rebellion. Hot or warm water

relaxes and weakens these natural energies, disabling them from showing their revenge in so violent a manner as their natural strength and vigor would enable them.

Irritation of the system is produced by a violation of natural principles, and it dies away when the natural powers have spent their strength in indignation, or have been weakened and prevented from showing their indignation to the full, by hot or warm fomentations.

From the above it will appear plain that warm or hot liquids applied to the body, internally or externally, produce weakening, relaxing, enervating, and debilitating effects.

Cold liquids, used internally or externally, exert an influence diametrically opposite to the influence exerted by hot or warm liquids.

Many persons upon taking a journey in cold wintry weather, if they are given to drinking beer, prefer drinking it cold, upon the consideration that it will thus strengthen their powers of endurance. And every one knows the bracing and exhilarating effects produced upon the system by a vigorous plunge of the body into cold water. It cleanses the body, braces the nerves, favours the exhalation and circulation of the fluids, and imparts a free healthy tone and vigour to the whole system. The influence of cold water upon the system internally is strictly analogous to its influence externally. Yet this point must be conceded, that cold water is of a nature too powerfully bracing to be indulged in freely, either internally or externally, by persons constitutionally weak or debilitated, as in such cases it is apt to produce flatulence, cramp, &c.

Some of the sisters say, "But I do enjoy a comfortable cup of tea when I feel faint and sinking, it strengthens, refreshes, and enlivens me so quickly." Yes; and so do some persons enjoy a comfortable warm bath; but both "comfortables," although they afford temporary relief, are enervating and weakening when persisted in. And it would be well for the sisters to ask themselves whether they would feel "faint and sinking" as often as they

now do, providing their artificial hot and strong drinks were dispensed with, and nature left to more natural means for strength.

The pampered, petted, and spoiled lap-dog, whose food is the choicest the larder affords; whose bed is the thick warm parlour hearth-rug; whose only drink may be some warm milk; and whose only ablution may be performed perchance with soft flannel and warm water, would think itself exceedingly maltreated and abused if a sturdy youngster helped it to an uncere monious ducking in the cool mill pond; but the lively spaniel, or the vigorous Newfoundland would sportively revel in the bracing element in a perfect luxury of delight; so is a cool plunge to the practised bather, and a draught of pure cold water to a real abstainer from intoxicating liquors grateful and refreshing.

Strong Drinks. — Strong drinks are used in the world to an enormous and perfectly ridiculous extent. Facts in these particulars are exceedingly humiliating to the boasted "march of intellect," "civilization," and "refinement" of the nineteenth century. The workman cannot receive his wages; the employer cannot pay his men; the tradesman cannot pay his bills; the creditor cannot receive his dues; the tenant cannot pay his rent, and the landlord cannot receive it; the coach man cannot drive his horses; the traveller cannot take a journey of two miles; the farmer cannot go to market; two friends cannot meet; a man cannot take to himself a wife; a spirit cannot come from the unseen worlds and take a body; a spirit

cannot lay its body down and leave this world; nor can any kind of business be accomplished in this fuddling, muddling, world of ours, unless *the spirit of strong drink is invoked!* And where this debasing spirit is omnipresent and omnipo tent the Spirit of the Lord has little influence. That Saint of God who indulges in public-house potations, though he conducts himself morally in other respects, so as to save appearances, will most assuredly lose the Spirit of God, and he will require more time to recover the lost measure of that Holy Spirit than he spent in the beer shop. And is this not a consideration of no trifling account to those whose desire is to be guided by the only Spirit that leads into all truth?

The appetite for intoxicating liquors is a craving appetite, continually crying "give, give." I know it. A person who practices total abstinence from intoxicating liquors told me the other day that he never feels thoroughly thirsty as other men do. And about two years ago, another total abstainer gave me his testimony to the same effect. And I can bear similar testimony. I can say that when I drink a draught of strong beer on a journey, I am thirsty all day after. But if I do not drink anything, or if anything, only cold water, I do not suffer from thirst the remainder of the day, in anything like the proportion that I do when I drink strong drink.

When the body of an healthy person is sustained by proper food, his natural powers will beneficially dispense with all stimulating and intoxicating liquors.

MINIATURE VIEW OF THE DISASTROUS EFFECTS OF THE LATE RAINS.

(From the *Frontier Guardian*, June 27.)

A CORRESPONDENT OF THE MISSOURI REPUBLICAN, WRITES FROM ALEXANDRIA, CLARK COUNTY, MISSOURI, UNDER DATE OF MAY 31ST, AND SAIS:—

Our whole city is completely inundated, and both the Des Moines and Mississippi rivers are still rising. The water is in every dwelling house, with but three exceptions, and a large number of our people have crossed the river and gone to Warsaw.

The water extends back to the Bluff, a distance of seven miles, and the crops are

destroyed and the fences swept away. In some parts of the town the water is five or six feet deep, and in the dwellings two or three feet.

Last evening the citizens of Warsaw held a meeting and appointed a committee of thirteen, of which Dr. William English is Chairman, to invite us to that town and partake of their hospitality until the water

subsides, and to-day a large number will go over.

We are deeply indebted to Dr. English, the proprietor of the Steam Ferry, for his liberality in transporting our citizens and their stock across the river, *free of charge*, and for inviting us to the house and offering to pasture our cattle.

In haste, Yours, L.

THE "DUBUQUE TRIBUNE," OF THE SAME DATE, SAYS:—

Mail communication and business intercourse between town and country are almost entirely suspended. Nobody can get in, and nobody can get out, unless it is by way of the river, or else swimming streams, and splashing through mud, to a greater extent than is agreeable, or, at all times strictly safe.

Another heavy fall of rain occurred last night and this morning. This will keep the earth saturated, and the streams up. The Mississippi is still rising, though not so rapidly as reported yesterday.

THE "BURLINGTON TELEGRAPH," SAYS:—

The Illinois is reported far above its banks, and a wide-spread desolation marks its course.

What is to be the effect of this great flood upon the lower country Heaven only knows, but present appearances would indicate that a dreadful fate awaits it. The southern streams are all reported at an unusual high stage, and when to these shall be added the mighty torrents now rolling onward from the northern streams, we shall probably hear of a deluge such as has never been known upon this continent.

THE FOLLOWING FROM THE "BURLINGTON HAWK-EYE," OF THE 2ND INST.,

The water in this part of the Mississippi is about as high as it was in 1844, and in what we learn from above—we mean all the way from Minnesota, with no allusion to the clouds which are still emptying their reservoirs—it threatens to be up to the mark of 1828, which was six feet higher than in 1844, and the highest on record. Already, many of the towns, situated as Marion City and Louisiana, on the Missouri side, are completely submerged. In passing down to Fort Madison on Thursday last, we saw several cabins, on both sides of the river, that were surrounded by water, which had already entered the first story windows.

THE "OQUAKA SPECTATOR," OF THE 3RD INST., CONTAINS THE FOLLOWING:—

The waters are upon us! We write amid a scene of confusion and excitement, seldom witnessed. All the business portion of our town, except one or two houses, is covered with water deep enough to afford passage for steamboats. The condition of affairs is beyond description, and can only be realized by being seen. The flood of 1844 was nothing in comparison with the present; and, as nearly as it can now be ascertained, the memorable rise of 1828 failed of reaching the present mark.

The accounts from below are gloomy enough. Through the politeness of Captain Beebe, of the fine steamer Dubuque, who stopped a while to give us the news, we are enabled to give our readers a few particulars. Captain Beebe tells us that he never witnessed such devastations as the flood is now making from Alton up; almost every place is partly under water. At Hannibal, and for seven miles above and for fifty miles below, the river was six miles wide. Marion City is entirely inundated, and all communication cut off with the back country. Several large rafts have been sucked out upon the prairies below, by the force of the current. At the Rapids Hotel, in Keokuk, water stood eighteen inches deep on the first floor on Sunday night. Capt. Beebe says that nearly all the wood has been washed away. And yet the bulk of the rise had not yet reached the lower towns. The Missouri is full, and the Illinois is still rising.

Great damage has been done along the river above. Several large mills have been swept away, and a number of warehouses inundated. The steamer, Kate Kearney went up on Monday to the relief of Port Louisa, which place was entirely submerged.

Captain Drew, six miles below, is surrounded by water, and has removed with his effects to Oquawka. An event which has long been expected, threatens to take place very shortly—we refer to the passage the river is now wearing away through the ridge that separates the river and the "Big Lake," at the lower end of Drew's farm. If this should be accomplished, there is a probability that the main channel will be on this side of a large Island between it and Burlington, and join the old current again at a point above Shokokon.

The Bridge across the Big Slough, on the road to Burlington, has been swept away.

The "Telegraph" says that in Burlington, the houses situated on the bottom were from six to eight feet under, Tuesday morning.

Keithsburg, Illinois, June 3, 1851.

Our town is flooded. Goods and household furniture on platforms and second floors. We share the fate of our neighbours.

FROM THE "MISSOURI REPUBLICAN" OF THE 6TH INST., WE GLEAN THE FOLLOWING:—

The Mississippi opposite this City continues to rise with considerable rapidity. Already the cellars on Front-street have water in them to various depths, and the merchants have, for some days past, been actively engaged in removing their goods from them. Sugar, molasses, and articles requiring a cool atmosphere, being kept in the cellar, much injury has been sustained in the removal of them.

Since arranging the foregoing, two gentlemen have arrived from St. Louis, who have informed us that on the day they left, there were two feet of water on the first floors of several warehouses on the Levee, and the river still rising. The proprietors were busily engaged in removing their goods to other places for safety.

Kanesville and the surrounding country received its share of the flood, though no particular loss has been sustained, except

that of bridges, and the roads being considerably broken up. No houses have been carried away that we have heard of; neither loss of life, with the exception of a young man named Webster, who resided in String town, situated in this vicinity, who unfortunately was struck with lightning, which caused instant death. The circumstances connected with this case are as follows:—The father and son were in the act of driving a cow into their yard to shield her from the storm, and while the father turned round to open the gate, he was struck by the electric fluid on the back of the neck, laying him prostrate on the ground; upon recovering from the shock he arose and looked in search of his son, whom he found lifeless a few paces from the place where he fell himself.

The thunder and lightning during that night exceeded anything we ever witnessed before; the wide expanse at times appeared to resemble a caldron of molten brass, incessantly pouring its burnished contents in streams, promiscuously toward the earth; threatening, in aspect, demolition and utter destruction of life and property; but through the kind providence of a benevolent Creator and wise Ruler, the storm subsided between the hours of ten and eleven o'clock, without any further material damage.

Storms and tornadoes like these, are only forerunners of greater events, which the Saints of Latter-days have been publishing to the world for the last twenty-one years, although comparatively FEW believe them.

VARIETIES.

A SIGN OF THE TIMES.—A South Carolina Journal suggests that the feast of the independence of United States (4th July) shall be celebrated by each son of South Carolina in imitation of the old Roman, laying his hand upon the altar, and swearing, by the throne of God, to maintain an eternal hostility to the Constitution and Union of these States!

During the last two centuries, upwards of thirteen fixed stars have disappeared. One of them, situated in the northern hemisphere, presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid day. It seemed to be on fire, appearing at first of a dazzling white, then of a reddish yellow, and lastly of an ashy pale color. La Place supposed that it was burned up, as it has never been seen since. The conflagration was visible about sixteen months. How dreadful! a whole system on fire, the great central luminary and its planets, with their mountains, forests, villages, cities, and inhabitants, all in flames — consumed! And here we have a presumptive proof to the truth, and a solemn illustration of a singular passage in the Bible—"the heavens will pass away with a great noise, the elements shall melt away with fervent heat, the world also, and the works therein, shall be burned up."